



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[When Hope Came Down-Kari Jobe](#)

[Messiah-Kari Jobe](#)

[Silent Night-Kari Jobe](#)

Prayer

Lord, thank You for giving such clear instruction about how the critically ill are to call for the elders of the church to come pray for them. Please help me be an instrument of help to those who are gravely ill. Please alert me to the seriousness of their physical condition. Remind me to urge them to call for the local elders to come pray for them so that they might be restored to health. Help me to urgently press upon them the importance of exercising this God-given right. And, Lord, I ask You to raise them up by Your power so they can live a healthy life. I ask it in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

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[KLOVE](#)

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Chapel Flock.....text a prayer..... request telephone number.....

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Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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Psalm 89:1-52 (AMP)

1 I WILL sing of the mercy and loving-kindness of the Lord forever; with my mouth will I make known Your faithfulness from generation to generation. 2 For I have said, Mercy and loving-kindness shall be built up forever; Your faithfulness will You establish in the very heavens [unchangeable and perpetual]. 3 [You have said] I have made a covenant with My chosen one, I have sworn to David My servant, 4 Your Seed I will establish forever, and I will build up your throne for all generations. Selah [pause, and calmly think of that]! 5 Let heaven (the angels) praise Your wonders, O Lord, Your faithfulness also in the assembly of the holy ones (the holy angels). 6 For who in the heavens can be compared to the Lord? Who among the mighty [heavenly beings] can be likened to the Lord, 7 A God greatly feared and revered in the council of the holy (angelic) ones, and to be feared and worshipfully revered above all those who are round about Him? 8 O Lord God of hosts, who is a mighty one like unto You, O Lord? And Your faithfulness is round about You [an essential part of You at all times]. 9 You rule the raging of the sea; when its waves arise, You still them. 10 You have broken Rahab (Egypt) in pieces; with Your mighty arm You have scattered Your enemies. 11 The heavens are Yours, the earth also is Yours; the world and all that is in it, You have founded them. 12 The north and the south, You have created them; Mount Tabor and Mount Hermon joyously praise Your name. 13 You have a mighty arm; strong is Your hand, Your right hand is soaring high. 14 Righteousness and justice are the foundation of Your throne; mercy and loving-kindness and truth go before Your face. 15 Blessed (happy, fortunate, to be envied) are the people who know the joyful sound [who understand and appreciate the spiritual blessings symbolized by the feasts]; they walk, O Lord, in the light and favor of Your countenance! 16 In Your name they rejoice all the day, and in Your righteousness they are exalted. 17 For You are the glory of their strength [their proud adornment], and by Your favor our horn is exalted and we walk with uplifted faces! 18 For our shield belongs to the Lord, and our king to the Holy One of Israel. 19 Once You spoke in a vision to Your devoted ones and said, I have endowed one who is mighty [a hero, giving him the power to help—to be a champion for Israel]; I have exalted one chosen from among the people. 20 I have found David My servant; with My holy oil have I anointed him, 21 With whom My hand shall be established and ever abide; My arm also shall strengthen him. 22 The enemy shall not exact from him or do him violence or outwit him, nor shall the wicked afflict and humble him. 23 I will beat down his foes before his face and smite those who hate him. 24 My faithfulness and My mercy and loving-kindness shall be with him, and in My name shall his horn be exalted [great power and prosperity shall be conferred upon him]. 25 I will set his hand in control also on the [Mediterranean] Sea, and his right hand on the rivers [Euphrates with its tributaries]. 26 He shall cry to Me, You are my Father, my God, and the Rock of my salvation! 27 Also I will make him the firstborn, the highest of the kings of the earth. 28 My mercy and loving-kindness will I keep for him forevermore, and My covenant shall stand fast and be faithful with him. 29 His Offspring also will I make to endure forever, and his throne as the days of heaven. 30 If his children forsake My law and walk not in My ordinances, 31 If they break or profane My statutes and keep not My commandments, 32 Then will I punish their transgression with the rod [of chastisement], and their iniquity with stripes. 33 Nevertheless, My loving-kindness will I not break off from him, nor allow My faithfulness to fail [to lie and be false to him]. 34 My covenant will I not break or profane, nor alter the thing that is gone out of My lips. 35 Once [for all] have I sworn by My holiness, which cannot be violated; I will not lie to David: 36 His Offspring shall endure forever, and his throne [shall continue] as the sun before Me. 37 It shall be established forever as the moon, the faithful witness in the heavens. Selah [pause, and calmly think of that]! 38 But [in apparent contradiction to all this] You [even You the faithful Lord] have cast off and rejected; You have been full of wrath against Your anointed. 39 You have despised and loathed and renounced the covenant with Your servant; You have profaned his crown by casting it to the ground. 40 You have broken down all his hedges and his walls; You have brought his strongholds to ruin. 41 All who pass along the road spoil and rob him; he has become the scorn and reproach of his neighbors. 42 You have exalted the right hand of his foes; You have made all his enemies rejoice. 43 Moreover, You have turned back the edge of his sword and have not made him to stand in battle. 44 You have made his glory and splendor to cease and have hurled to the ground his throne. 45 The days of his youth have You shortened; You have covered him with shame. Selah [pause, and calmly think of that]! 46 How long, O Lord? Will You hide Yourself forever? How long shall Your wrath burn like fire? 47 O [earnestly] remember how short my time is and what a mere fleeting life mine is. For what emptiness, falsity, futility, and frailty You have created all men! 48 What man can live and shall not see death, or can deliver himself from the [powerful] hand of Sheol (the place of the dead)? Selah [pause, and calmly consider that]! 49 Lord, where are Your former loving-kindnesses [shown in the reigns of David and Solomon], which You swore to David in Your faithfulness? 50 Remember, Lord, and earnestly imprint [on Your heart] the reproach of Your servants, scorned and insulted, how I bear in my bosom the reproach of all the many and mighty peoples, 51 With which Your enemies have taunted, O Lord, with which they have mocked the footsteps of Your anointed. 52 Blessed be the Lord forevermore! Amen and Amen.

Psalm 89

I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations (Psa 89:1-4).

Now in verse 3, actually, the psalm begins with the psalmist declaring, "I will sing praises to the Lord; sing of His mercies. My mouth will make known His faithfulness." Now God responds to that. And verse 3 is God's response. And God's response goes actually clear on down to verse 37. So God is speaking now. It's a prophecy as the psalmist now is speaking forth for God. "I have made a covenant with My chosen, I have sworn to David my servant." What did He swear to David? "Thy seed will I establish forever, and build up thy throne to all generations."

And the heavens shall praise thy wonders (Psa 89:5), And now the psalmist comes back. Selah ends God's voice there. God will begin speaking again down a little ways further. So now the psalm O LORD: thy faithfulness also in the congregation of the saints. For who in heaven can be compared unto the LORD? who among the ist takes it up again. "And the heavens shall praise Thy wonders," sons of the mighty can be likened unto Jehovah? God is greatly to be feared in the assembly of the saints (Psa 89:5-7),

Or revered, actually, in the assembly of the saints.

and to be had in reverence of all of them that are about him (Psa 89:7).

I think that we can learn quite a bit from the Jewish people concerning the reverence of God. I think that there is a tendency sometimes within the church circles of really not having the proper reverential attitude towards God. Sometimes we begin to get a little flippant about God. And we talk about the man upstairs and we begin to speak of God in irreverent kind of terms even. And I think that we need to be careful about this. We need to become aware and conscious of the greatness of God, the vastness of God. And to be always really just sort of in awe before Him.

There are some people that just by their very position command respect. Because Ronald Reagan has been elected as the next President of the United States, you wouldn't go up, you know, if you were at the airport and you saw him getting off the plane, you wouldn't go running up and say, "Well, Ronnie, all right man. Glad to see you made it, you know." Because of the position as President of the United States you would treat him with respect. You would have respect for the position that the man now has.

We have... living in a society that seems to try to break down this respect for authority. And it is a common thing among our society now of not really showing proper respect for authority. But that is a whole social breakdown. Not showing respect to police officers. Not showing respect to those that are in authority. It just shows a part of the whole social breakdown that is taking place. But it is tragic, because sometimes people also carry that disrespectful attitude over to God. And we should always, actually, hold God in the very highest of respect and reverence.

Now the Jews had such reverence for God that when the scribes would copy the scriptures, every time they came to the name Elohim, God, in their text, they would take their pen and they would wash it. And then they would dip it in fresh ink to write the letters for God. If they came to the Adonai, the Lord, then they would take and get a fresh pen to write Adonai in the text. If they came to the consonants that stood for that holy name of God, the Y-H-V-H, they would go in and take a bath, change and put on fresh clothes and get a total fresh pen and dip it in ink and write the consonants. But they wouldn't put in the vowels because they felt that the name of God was so holy that they shouldn't even pronounce it in their minds and it should never be uttered from the lips of a person. They wouldn't dare even utter the name.

Now that I think is carrying it perhaps further than God intended, and yet, it does show a degree of reverence towards God that I think that somewhere in the middle of the pendulum we'll find the truth. They may be a little extreme on the one end of legalism, but I think that we tend towards an extreme on the other end, and that in the middle here we need ourselves to come more to the middle of a greater reverence and respect for God. That we don't just speak lightly of God, but we hold Him in highest esteem and respect. God is greatly to be revered in the assembly of the saints and to be had in reverence of all of them that are about Him.

O Jehovah God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? For you rule the raging of the sea: when the waves arise, you still them. You have broken Rahab in pieces, as one that is slain; you have scattered your enemies with your strong arm. The heavens are yours, and the earth also is yours: as for the world and the fulness thereof, you have founded them. The north, the south you've created them: Tabor and Hermon shall rejoice in thy name. You have a mighty arm: strong is your hand, and high is your right hand. Justice and judgment are your habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For you are the glory of their strength: and in thy favor our horn shall be exalted. For the LORD is our defense; and the Holy One of Israel is our King (Psa 89:8-18).

Now God responds to this. The psalmist declares of the greatness of God, declaring why He should be revered because of the fact that He rules over the earth, over the heavens, created the earth.

Then you spake in vision to the holy one, and said, I have laid up help upon one that is mighty; I have exalted one that is chosen out of the people. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: my arm shall also strengthen him. The enemy shall not exact upon him (Psa 89:19-22);

That is, will not collect a tribute. He will not be paying tribute to the enemies. He will not be defeated and have to pay tribute to the enemies.

nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted (Psa 89:22-24).

The horn is a symbol of strength, and so the name of the Lord will be his strength.

I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth (Psa 89:25-27).

This, no doubt, has a double fulfillment not only in David, but also in that Seed that should come from David that will rule as King of kings and Lord of lords, even a prophecy of Jesus Christ. mercy will I keep for him for ever, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor allow my faithfulness to fail. My covenant

will I not break, nor alter the thing that is gone out of my lips. Once I have sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me (Psa 89:28-36).

Which, of course, goes on to the prophecy of Christ, "Who will sit upon the throne of David to order it and to establish it in righteousness and in judgment from henceforth, even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9:7). So God has sworn that Christ will sit upon the throne of David forever and ever.

It shall be established for ever as the moon, and as the faithful witness in heaven (Psa 89:37).

And the Selah brings us to the end of God's response to the psalmist. Now the psalmist declares:

But you have cast off and abhorred, you have been angry with your anointed. You have made void the covenant of your servant: you have profaned his crown by casting it to the ground. You have broken down all of his hedges; you have brought his strongholds to ruin. All that pass by the way spoil him: he is a reproach to his neighbors. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. You have made his glory to cease, and cast his throne down to the ground. The days of his youth have you shortened: and you've covered him with shame. How long, LORD? will you hide yourself for ever? shall thy wrath burn like fire? Remember how short my time is: wherefore hast thou made all men in vain? What man is he that lives, and shall not see death? shall he deliver his soul from the hand of the grave? Lord, where are thy former lovingkindnesses, which you swore to David in thy truth? Remember, Lord, the reproach of your servants; how I do bear in my bosom the reproach of all the mighty people; Wherewith your enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed (Psa 89:38-51).

And then the close of the third book of the psalms.

Blessed be Jehovah for evermore. Amen, and Amen (Psa 89:52).

I have mentioned before that each of the books of the psalms closes with a benediction, with the Amen, and Amen. That brings us to the end of the third book. And Psalm 90 begins the fourth book of the psalms.



Psalm 90:1-17 (AMP); Book Four

1 Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth or ever You had formed and given birth to the earth and the world, even from everlasting to everlasting You are God. 3 You turn man back to dust and corruption, and say, Return, O sons of the earthborn [to the earth]! 4 For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night. 5 You carry away [these disobedient people, doomed to die within forty years] as with a flood; they are as a sleep [vague and forgotten as soon as they are gone]. In the morning they are like grass which grows up— 6 In the morning it flourishes and springs up; in the evening it is mown down and withers. 7 For we [the Israelites in the wilderness] are consumed by Your anger, and by Your wrath are we troubled, overwhelmed, and frightened away. 8 Our iniquities, our secret heart and its sins [which we would so like to conceal even from ourselves], You have set in the [revealing] light of Your countenance. 9 For all our days [out here in this wilderness, says Moses] pass away in Your wrath; we spend our years as a tale that is told [for we adults know we are doomed to die soon, without reaching Canaan]. 10 The days of our years are threescore years and ten (seventy years)—or even, if by reason of strength, fourscore years (eighty years); yet is their pride [in additional years] only labor and sorrow, for it is soon gone, and we fly away. 11 Who knows the power of Your anger? [Who worthily connects this brevity of life with Your recognition of sin?] And Your wrath, who connects it with the reverent and worshipful fear that is due You? 12 So teach us to number our days, that we may get us a heart of wisdom. 13 Turn, O Lord [from Your fierce anger]! How long—? Revoke Your sentence and be compassionate and at ease toward Your servants. 14 O satisfy us with Your mercy and loving-kindness in the morning [now, before we are older], that we may rejoice and be glad all our days. 15 Make us glad in proportion to the days in which You have afflicted us and to the years in which we have suffered evil. 16 Let Your work [the signs of Your power] be revealed to Your servants, and Your [glorious] majesty to their children. 17 And let the beauty and delightfulness and favor of the Lord our God be upon us; confirm and establish the work of our hands—yes, the work of our hands, confirm and establish it.

Psalm 90 is a psalm of Moses. Now Moses was also a writer and he wrote psalms and songs, and this is one of the psalms of Moses.

LORD [or Jehovah], thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, thou art God (Psa 90:1-2).

Declaring the eternal nature of God. Before the world ever existed, from everlasting to everlasting.

The word everlasting is an interesting Hebrew word. It is a word that literally means the vanishing point. To understand it, think back as far as you can think back. Now the sun, they say, is losing about... been a while since I've read how much it's losing... something like 200 million tons per second of mass. At that rate, in ten billion years it will no longer be able to support life upon the earth. So if you want something to worry about, think about that. So because the sun is losing this much mass, the sun could not have always existed. Because if you added that much mass to the sun back to infinity, it would have meant that the sun at one time filled the entire universe. If you kept adding it would. So the sun is gradually reducing. It's like Herschel Genes, the scientist said that the earth is like a giant clock that was wound up and is slowly winding down. The first and second laws of thermodynamics, laws of entropy, and the gradual erosion and wearing down of the material world.

So you have to think of a time when the earth didn't exist if you go back far enough. So in your mind go back just as far as you can possibly think back. Now as you go back in your mind, as far as you can go back, there comes a point, it's sort of a vanishing point. In other words, you just can't think of anything before that. It sort of fades out into a vanishing point. That's this Hebrew word everlasting, from this vanishing point. Now in your mind think forward as far as you can think on into eternity. Now they say that if a little bird will go down here to Huntington Beach and take a drop of water in its beak out of the surf there, and every morning as the sun would rise, would take one hop towards New York. And when the little bird arrived in New York, it would drop that water in New York harbor. And then start back a hop a day towards Huntington Beach again. By the time that little bird emptied the Pacific Ocean into the Atlantic Ocean, the first day of eternity would just be getting its start. So think of out in the future to the vanishing point, you know. You think out so far and then it just vanishes. So the Hebrew word has that as its meaning. Actually, literally from the vanishing point as far as I can think until my mind just hits the vanishing point, to as far out as I can think this way, till my mind hits the vanishing point, you're God. You've existed. You will exist.

There is even a Hebrew word that is stronger than that. It is beyond the vanishing point. You know, when I get to the vanishing point, and then out beyond that. And that's the strongest word in Hebrew for the eternity. It's beyond the vanishing point. But vanishing point is far enough for me. From everlasting to everlasting God has existed.

You turn man to destruction; and you say, Return, ye children of men. For a thousand years in your sight are but as yesterday when it is past, and as a watch in the night (Psa 90:3-4).

So the relativity of time. A thousand years is just like a day as far as the Lord is concerned. Now Peter tells this in talking to us about the coming again of Jesus Christ. He said, "In the last days, there will be scoffers that will come saying, 'Oh, where is the promise of His coming? Since our fathers have fallen asleep, everything continues as they were from the beginning.'" (II Peter 3:3,4) God's not going to come. You know, where is it? Where is the promise? He is not here. And Peter said you've got to realize that a thousand years is as a day unto the Lord and a day is as a thousand years. So time is only relative to us. We think in the terms of time. We always think in terms of linear time. Here's the beginning; here's the end. Here's my birth; here's my death. Time in a linear way. But that's because we are involved in matter. But if we weren't matter, then time wouldn't matter. Time only matters to matter. According to Einstein's theory of relativity, actually, time doesn't exist. Only except in matter. And so time can be stretched if you're going fast enough. So, in according to his theory, that if you can accelerate yourself to the speed of light, time would stand still. So if you could accelerate yourself to the speed of light and head out for the Andromeda galaxy, about... oh, let's not go to the Adromeda galaxy, that's too far. Let's go to Proxima, or Alpha Centauri. They're our closest solar neighbors. Traveling on this ray of light you could get to Centauri, Alpha Centauri, you could get there in four-and-a-half years. You could make the round-trip in nine years. But when you got back though, you would be the same age. Time would have stood still for you because of the speed at which you were traveling. When you got back, the earth would be nine years older. Your wife would be nine years older than you are at this point. Now, if you went further, if you did go to Andromeda galaxy, one million five hundred thousand light years out there, you'd come back in three million years. Now the whole earth would be different by that time. You'd look around you wouldn't find any of your friends. But you would only be, you know, a matter of hours older, because time would have stood still because of the speed you were traveling. Because if you travel that fast, you're going to turn into energy, and because you have no materials, you're just energy at that point, then time ceases to exist. This is the idea of the relativity, Einstein's theory of relativity. And so there's no way that we can really prove it. So you just have to accept it because he was a smart man. But it is interesting that the Bible does hint to relativity of time as far as God is concerned. "A thousand years in Your sight is like yesterday when it's past." And, as Peter said, "A day is as a thousand years to the Lord, a thousand years is as a day."

Now that is interesting in the light of in the book of Hosea, he speaks of Israel sort of being out of the land, dispersed for two years. And he said, "And in the third year, I will raise her up and she will dwell in the land." Or, "for two days," rather, "and in the third day..." "After two days He will revive us, and in the third day He will raise us up, and we shall live in His sight" (Hosea 6:2). And so Israel was destroyed and dispersed from the land for about two thousand years. And now they've been raised up again. And so, a thousand years is as a thousand years to the Lord... a day is as a thousand years. So you say, "Oh, but the Lord's waiting so long to come back." Yeah, a couple days. Relativity of time. You carry them away as with a flood; they are as a sleep: in the morning they are like grass which grows up. In the morning it flourishes, it grows up; in the evening and it cuts down, and withers (Psa 90:5-6) So life is just so temporal. We are consumed by your anger, and by your wrath we are troubled. You have set our iniquities before thee, our secret sins are in the light of your countenance. For all of our days are passed away in thy wrath: we spend our years as a tale that is told (Psa 90:7-9). Now, not only is time relative, and this is where we really come into trouble understanding this, because it really begins to get weird at this point. When you are released from this linear timeframe that we are existing in, and you can enter into the timelessness of eternity, there is then no past and or no future, but everything is present, because now you're released from time. And in time, we know past, present, future. But released from the linear time zone, then the past or the future do not exist; everything is now in the present. Now the writer of Ecclesiastes tried to describe that and he only made it more confusing. But, of course, our minds can't grasp it anyhow, so it would just boggle our minds to try to conceive it. But that which is past, he said, is now. And that which shall be has already been. And God requires that which is past. So figure that one out and you've got eternity wired. Everything happening now, so that in this relativity of time, in reality, our lives are spent like a story that's already been told. We're like a re-run as far as God is concerned, because God living outside of the time dimension can see the whole picture at once. As James said, "You know the end from the beginning." Or James said actually, "Known unto Him are all things from the beginning," because He is outside of the linear timeframe. Thus, as God looks down, He sees the whole picture, where we are looking at it from day to day, and today and yesterday and tomorrow, God sees the whole thing. He sees the end from the beginning. And as far as God is concerned, we're just in a re-run. It's just something He can already see, the whole scene, the end results, and the whole thing on out. As James said, "You know the end from the beginning." Or James said actually, "Known unto Him are all things from the beginning," because He is outside of the linear timeframe. Thus, as God looks down, He sees the whole picture, where we are looking at it from day to day, and today and

yesterday and tomorrow, God sees the whole thing. He sees the end from the beginning. And as far as God is concerned, we're just in a re-run. It's just something He can already see, the whole scene, the end results, and the whole thing on out. He knows the end from the beginning. Now there would be fantastic advantages to be able to be released from our linear timeframe references and to become, to come outside of timeframe and be able to see as God sees, the whole thing. John had that experience, the book of Revelation. He said, "I, John, was in the spirit unto the day of the Lord." God took him in the time chamber and he took him on out past the day in which we're even living. And the Lord showed to John the things that are going to be taking place on the earth after the church is taken out and the earth is undergoing the Great Tribulation period. And John saw events that are going to take place on the earth. Described the events as he saw them in this time chamber that God just released him from the timeframe, linear timeframe that we experience and took him outside of it. And John was able to see down the road and he described in the book of Revelation things that yet have not happened, but surely will happen, for God released him outside of the timeframe reference. So God existing out of the timeframe reference knows. He knows your life. He knows the end of your life. He knows the whole score. You spend your life like a story that's already been told. It's just like watching USC play Washington today on television when they replayed the game. It's already over; it's already done. The score's already been established. You're just watching something that already happened. And that's the way God looks at your life, is like it's already happened. He knows already what the score is. So those whom He foreknew, "those whom He foreknew, He did also predestinate. And those that he predestinated, He also chose" (Romans 8:29-30). So God chose you in Christ when? After you were born and after you came forward? No, God chose you in Christ before the foundations of the world, because He is outside of the timeframe zone and He could look down and He could see the whole end. He could see your life and the whole end of your life and on out, and He sees out because time doesn't exist with God. He lives outside of time. So on the basis of this ability of being outside of the linear timeframe reference, God then made His choices. All right! He chose me! Isn't that neat?

Having that kind of wisdom, He'd never choose a loser. So the fact that God has chosen me, that automatically writes me in. I'm a winner. For what God has begun in me, He's going to finish. Now we have difficulty with the concept of pre-destination and election, chosen in Him and so forth. We have difficulty with that because we only think, and we can only think, we're limited in our thinking, to this linear timeframe reference. And that's what makes it hard to understand, "Well, how could God choose me? That isn't fair God choose me," and so forth. Oh, if He wants to choose me, that's all right. I'm not going to argue. I'm only going to rejoice. Chosen in Him. So I spend my life like a story that's already been told. God knows the end of it. He knows the final chapter. I don't know that yet. I'm coming into it, you know, and I'm discovering the things that God has already known. Anything I ever discover is something that God has already known. I'm only discovering things that God has. I'm not discovering new truth. New truth doesn't exist. God has already known all these things. They are unfolding to me as I go along. But God... and so I love this whole concept that Moses gets into of the nature of God, the eternal nature of God from everlasting to everlasting. Outside, so our lives are as a tale that has been told.

The days of our years (Psa 90:10) Now here I am in this linear timeframe, and I'll spend seventy years in this linear timeframe, perhaps. And if I go to eighty, it will be with great labor and sorrow; and I can be sure that I'm soon going to be cut off, and fly away (Psa 90:10), When you get up there. Who knows the power of your anger? even according to your fear, so is your wrath. So teach us, Lord, to number our days (Psa 90:11-12), Now I'm living in this time zone so, God, teach me to number my days that I might really use the time that I am here to the best advantage. God has given me an allotted span of time. God has given me, in this timeframe, an allotted span of time. In this front timeframe, there's a line down here that God knows, I don't know it yet, but there's a line down here that God says that's the end of Chuck as far as his existence in the timeframe reference. God knows the day in which my soul and spirit are going to leave this body. God knows the day that I'm going to depart from this body. He already knows the day; He already knows the circumstances by which my soul and spirit will depart from the body. He already knows that. He's already made the appointment for me. It's a date down here, there's a time down here that God knows. I don't know it. I'm coming into it. I live by progressive revelation, but God already knows. He's already established. I don't know when it might be. It might be much sooner than what I'm anticipating. I may not even get to the threescore and ten. I personally don't think I will have lost anything if I don't. But God help me to use wisely each day. Lord, teach me to number my days, because I don't know when the day of opportunity of my serving God is going to come to an end. So Lord, teach me to number my days that I might incline my heart to wisdom, that I might use wisely the time that I'm here. Use it to its best advantage for God.

Oh, we waste so much precious time in front of that stupid television. An evil device that is designed to rob you of precious time, making men very shallow because it's filling their minds with emptiness. God, teach me to number my days. that I might apply my heart to wisdom. Return, O LORD, how long? let it repent thee concerning your servants. O satisfy us early with your mercy; that we may rejoice and be glad all of our days (Psa 90:12-14) I don't know how many days I have but, God, I want to live a happy life, rejoice and be glad. Make us glad according to the days wherein you've afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children (Psa 90:15-16).

And then the prayer of Moses I think is absolutely gorgeous. Let the beauty of the LORD our God be upon us: and establish the work of our hands upon us; yea, the work of our hands establish it (Psa 90:17). The prayer, though, "Let the beauty of the Lord be upon my life." We used to sing a chorus years ago when I was a little kid, "Let the beauty of Jesus be seen in me. All of His wonderful passion and purity. O Thou Spirit divine. All mine nature refine, till the beauty of Jesus be seen in me." Oh, let the beauty of the Lord our God be upon us, beauty of God might be seen in our lives and through our lives and through the works of our lives. Let God's beauty show forth to this needy world.

Shall we stand. May God be with you and watch over you during the week and God help us that we might number our days, incline our hearts to wisdom. Use the time that God has given us this week to serve Him, to lay up for ourselves treasures in heaven. And may the Spirit of God work in your heart and life conforming you into the image of Christ, that the beauty of the Lord our God might be seen by others as you walk with Him this week. God bless you, keep His hand upon you. In Jesus' name.

Psalm 91:1-16 (AMP)

1 HE WHO dwells in the secret place of the Most High shall remain stable and fixed under the shadow of the Almighty [Whose power no foe can withstand]. 2 I will say of the Lord, He is my Refuge and my Fortress, my God; on Him I lean and rely, and in Him I [confidently] trust! 3 For [then] He will deliver you from the snare of the fowler and from the deadly pestilence. 4 [Then] He will cover you with His pinions, and under His wings shall you trust and find refuge; His truth and His faithfulness are a shield and a buckler. 5 You shall not be afraid of the terror of the night, nor of the arrow (the evil plots and slanders of the wicked) that flies by day, 6 Nor of the pestilence that stalks in darkness, nor of the destruction and sudden death that surprise and lay waste at noonday. 7 A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you. 8 Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked. 9 Because you have made the Lord your refuge, and the Most High your dwelling place, 10 There shall no evil befall you, nor any plague or calamity come near your tent. 11 For He will give His angels [especial] charge over you to accompany and defend and preserve you in all your ways [of obedience and service]. 12 They shall bear you up on their hands, lest you dash your foot against a stone. 13 You shall tread upon the lion and adder; the young lion and the serpent shall you trample underfoot. 14 Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows and understands My name [has a personal knowledge of My mercy, love, and kindness—trusts and relies on Me, knowing I will never forsake him, no, never]. 15 He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. 16 With long life will I satisfy him and show him My salvation.

So let's turn to Psalm 91 that we might begin our Bible study this evening.

Psalm 91 brings up the question of just where are you living? There is a place that you might live that is surely the most glorious place to live in all the world. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty (Psa 91:1). There's a place that you and I can live, in Christ Jesus. A place of glorious safety, a place of glorious peace, of joy, where I experience God's power and God's protection, God's goodness.

I will say of the LORD, He is my refuge, my fortress: my God; in him will I trust. For surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence (Psa 91:2-3). Now in days gone by, bird trapping was quite an art. Without guns to shoot your quail or your dove or your ducks, you'd have to trap them. And so the traps that were set for the birds were called the snares of the fowler. The trap for various game fowl in different types of traps. When you're bringing this over to a spiritual connotation, Satan has set a lot of traps for us. And in a spiritual connotation here, the fowler is actually Satan and you're the one that he's seeking to trap. But surely He will deliver you from every snare that Satan may set for you. "Surely He will deliver you from the snare of the fowler and from the noisome pestilence." For he shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler (Psa 91:4). In the New Testament, in the book of Ephesians we are told concerning putting on the full armor of God. Here in the Old Testament, we find the armor of the Lord, His truth, is a shield to us, a buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Now because (Psa 91:5-9) Going back, "He that dwelleth in the secret place of the Most High,"

Because you have made the LORD, which is my refuge, even the Most High, your habitation (Psa 91:9); Or your place of dwelling. If you will but just dwell in Him, There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone (Psa 91:10-12).

Now when Jesus was being tempted by Satan, Satan quoted this particular passage of scripture to Him, as he took Him up to the pinnacle of the temple and he suggested that He jump off. For Satan said, "It is written, 'He shall give His angels charge over thee: to keep thee in thy ways, to bear thee up, lest at any time you dash your foot against a stone.' So why don't You jump? See if the angels will hold you up." Jesus said, "It is written again, 'Thou shalt not tempt, or test, the Lord thy God'" (Matthew 4:6-7). You are not to put yourself deliberately in a place of jeopardy just to test the scriptures. It is tragic that every once in a while we read how down in the mountains of Kentucky the cult that is down there that handles rattlesnakes because it says if they take up serpents, they shall not harm them. Or they test their faith every once in a while by drinking strychnine. But that is not what God means in Mark's gospel when He said, "If they drink any deadly thing it shall not harm them" (Mark 16:18). God never intended for us to just go around and test our faith by deliberately putting ourselves in jeopardy. If the cultist people down there would only read the full body of scripture, rather than taking isolated verses, they would never follow... they would never fall into those kind of unscriptural practices. God has promised that His angels will have charge over thee to keep thee in all thy ways.

In the book of Hebrews, talking of angels, it said, "Are they not all ministering spirits, who have been sent forth to minister unto you who are heirs of salvation?" (Hebrews 1:14) Now there is a vast number of heavenly hosts that are known as angels. These angels have different rankings, categories. There are cherubim, a special class of angels. There is a mention in the scripture of archangels, which seem to be the highest form of angelic being. Michael being an archangel. It is also thought that Gabriel is an archangel, though I do not know that the scripture gives to him that title. But angels of great authority and power. Then there are angels, it would seem, that rank under them in authority. The New Testament does rank the heavenly beings as principalities, powers, mights, dominions, thrones and authorities. Various rankings of the angelic beings. It's more or less like saying, lieutenants and sergeants and corporals and privates, as far as their having rankings in the angelic realm. Just when the angels were created is not specified in the scriptures. But the angels were created as servants of God, and their duty is that of serving the Lord and of serving those who are following after the Lord. "He shall give His angels charge over thee, to keep thee in all thy way. To bear thee up lest at any time you would dash your foot against a stone." Angels seem to be spirits that are capable of taking on a bodily form. In the Old Testament, many times we find angels taking on a human form. In the New Testament we also found angels taking on human form. When Peter was in prison, the

angel came to him and said, "Put your shoes on and follow me." And Peter tied on his sandals and followed the angels as the prison doors opened of their own accord, until the angel let him out into the street. And then the angel left him. And suddenly Peter woke up to the fact that he was free. He thought he was having a vision. But all of a sudden, he feels the chill night air and he says, "Wow, it's not a vision. I'm actually out of that place, you know." And so he headed for the place where the church was meeting and praying for him. Paul the apostle spoke about, "Last night, an angel of the Lord stood by me and he assured me that though the ship is going to be destroyed, there will be no loss of life" (Acts 27:22-24). And he spoke about how the angel had visited him and ministered to him. Of course, we read of the angels ministering to Jesus Christ in the Garden of Gethsemane. And we are told in Hebrews that we ought to be careful to entertain strangers, for it's very possible that you might be entertaining angels without knowing it. Now there has been a book written recently concerning angels on assignment. And though I do not doubt that angels do visit, can visit; yet there are certain aspects to that book that I find very troubling. I don't want to be guilty of limiting God or judging another man's experiences, except as they measure up to the scriptures. And let the scripture judge. And there are certain things that the angel Gabriel supposedly told Pastor Buck that I do not feel are scriptural. And thus, I have to question in my own mind the validity of the story. I think that Pastor Buck was a very dear man of God, a true servant of the Lord. I do not know but what maybe in his latter years, because of his heart problems that he wasn't getting enough oxygen to the brain. I do not know, but as I say, I have to question a part of the story of the visitation of the angels. Now, the angels were created by God; they are a created being of God, and it would seem, well not seem, it is true that they were created with a free will, just as you have been created with a free will. And one of the angels exercised his will against God. And in the fourteenth chapter of Isaiah, we read how that Satan, in exercising his will against God, exalting himself over against God, declaring that he would be like God, was cast forth. A fallen angel. There is a hint in the twelfth chapter of the book of Revelation that one-third of the angels went with Satan when he rebelled against the Lord. "The dragon cast forth out of heaven and with his tail, he drew a third part of the stars" (Revelation 12:3-4). And the word stars is a word that is often used for angels. We do know that there are evil spirits in the world under Satan's guidance and control, as well as the good spirits, the angels of God that are obedient to their first estate. Yet, there are "angels which kept not their first estate, which are reserved in chains awaiting the day of judgment" (Jude 1:6). Just what are the full characteristics and all of angels, we do not know. It would appear that before the flood, the angels were coming down and involving themselves in physical relationships with women so that giants were born. And these could be the angels to which the scripture refers, those which kept not their first estate and are now being reserved in the chains awaiting the day of judgment.

I am convinced that there are angels that God has assigned to watch over us. I've never seen, to my knowledge, an angel, outside of my wife. I would be less than honest if I would say I wouldn't like to see an angel. I think it'd be a very exciting experience. I think it'd be quite exciting to meet an angel and to know that they were an angel, and to... well, I'd like to meet the angel that's supposed to be guarding me. I'd like to know where he was a few times. Now let me tell you something. There have been some times when I knew he was there. There were times when there was no way I could have gotten out of it unless the angel of the Lord just had his hand upon my life or upon my car and all. And there are times when I know that the only thing that kept me was the angel of the Lord. I've had some very interesting experiences where I am sure the angel of the Lord was involved in keeping me from things where I was innocently being drawn into some very dangerous areas. Where the angel of the Lord intervened in a marvelous way to keep me from getting into some real trouble.

When I was in high school here in Santa Ana, I saw my dream car on South Main Street. Smitty mufflers, fog lights, dual spots, Buick skirts, little three-window '36 Ford Coupe. Oh man, black, was that thing beautiful. I lusted after that car. And I had a buddy that I was running around with at the time and I had half the money and we were going to go into a partnership on a car. It never would have worked, but we were going to... you know, you want something bad enough you dream all ways to get it. And he had a '36 Ford, but it was, you know, one of those longer kind of things. It just wasn't a pretty one. So he said, "Well, my dad lives up in Glendale, and I have at my dad's house some adding machines and typewriters and I can sell them for enough to get my half for the car. Let's go up to my dad's house." So we went by and saw my mom and I said, "We're going to go up and spend the night in Glendale and at his dad's house. We'll be home tomorrow." And so we took off in his car for Glendale. At that time, Firestone Boulevard was the way into Los Angeles, the three-lane highway. And during the war, gas rationing, and just very few cars on the road at night. You can't... living here now you can't believe how it was then.

We were way out in the country near Buena Park when the motor died on his car. And so we pushed, popped the clutch and everything else. Tried to get the thing going. Pushed it for, oh I guess four or five blocks, and there was a little gas station that was there. And so he said, "I think it's the coil." I mean, "I think it's the condenser or something," and he didn't know anything about mechanics. But anyhow, we went into this service station. Old man in there, and he had a big mean police dog and he wasn't very friendly and didn't have any parts or anything. So we were tired of pushing and so we decided we'd turn the car around, head it back towards Santa Ana. And then we'd wait for a car to come along and we'd flag it and ask him, we'd tell him we're having a hard time getting it started, would they give us a shove? We figured we'd just leave it in neutral; let them shove till they got tired. And then we wait for the next car to come. And there we were, way out in the country, and there was no way to get home.

So we were sitting there, talking and all, talking about how we'd get this car and all this kind of stuff and all excited about the prospects of buying this hot little Ford, and so after a while, five minutes or so, a car was coming down the road. And so he jumped out so he could flag the car and just out of... I just slipped over to the driver's side and I hit the starter once more, and the thing fired up. So he ran around and got in on the passenger side, he says, "Well, you got it going, so let's go." So we took off for Santa Ana. Got back to Lee's Drive-In out there on Manchester and stopped and got a Coke and hamburger, saw a bunch of kids from high school. So we started on then down to my house, and as we turned off on Flower Street, we were getting near Santa Clara, and he said, "Hey, your parents aren't expecting you home." I said, "Nope." He said, "My dad doesn't know we're coming." He said, "So why don't we just turn around and go back up to Glendale, because it doesn't matter what time we get to my dad's house, you know. Your mom's not expecting you home anyhow." So I said, "Why not." So he started to pull a U-turn there on Santa Clara and the car died again, and simultaneously three tires blew out. Just pop, pop, pop. I mean, we were dead.

I lived up on North Broadway at the time, so we just walked down to my house and got on my bike and I rode him on my bike over to his house and got home. And before we could go up to Glendale again, we had sort of parted company and given up on the little Ford idea and just let it pass.

About a year later, there was a knock on our door. I answered it. The guy introduced himself and showed me an ID and he said, "I'm with the FBI. I'd like to talk to you." I said, "Sure." He said, "What do you know about some typewriters up in Glendale? Adding machines." I said, "Well, all I know is that I was headed up there one night to get some with this fellow," and I said, "but we had car trouble and we never made it." He said, "You can thank your lucky stars you had car trouble." He stole them from some government place and felony and so forth. And when he told me the story, I said, "Well, I'm not going to thank my lucky stars, I'm going to thank my angel." And suddenly I got the picture of that angel holding the coils and getting a shock stopping that stupid car, you know. Then popping the tires as he left just to make sure we wouldn't go anywhere.

I'm convinced. You can't you can't convince me otherwise; I'm convinced the angel of the Lord was watching over me. Interesting thing, when I got back in the house at home, my mom was out in the living room praying. She said, "Oh, son, I'm so glad to see you came home tonight." She said, "I was really worried about the trip. I just didn't feel right about it and I've just been praying for you." Of course, I didn't know at that time. I said, "Well, thanks, Mom," but I didn't know at that time the full story. But oh, I'm certain that there... when we get to heaven, we're going to learn a lot of things that we were spared from. And maybe at the time we looked at it as bad luck or misfortune or, "Oh, man," you know. And yet, God was watching over. God was keeping us. "He shall give His angels charge over thee. To bear thee up in their hands, lest you dash your foot against a stone."

For thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet (Psa 91:13).

Now we have a change of voice in verse 14. In the change of voice, we have God's response now. The psalmist has been declaring the advantages and the blessings of living in a certain place. In the secret place of the Most High. Making God your dwelling place. Now God responds to that whole idea. And God says,

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation (Psa 91:14-16).

God's glorious response to that person who is dwelling in the secret place of the Most High. Because you've set your love upon God, God said, "This is what I'm going to do for you: deliver you, set you on high. I will answer you. I will be with you in trouble. I will deliver and honor you." Praise the Lord.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 838-839)

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